



HOLINESS TO THE LORD
THE

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of the Young

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GEORGE Q. CANNON,
EDITOR.
SALT LAKE CITY, UTAH.



THE JUVENILE INSTRUCTOR.

VOL. XXVII.

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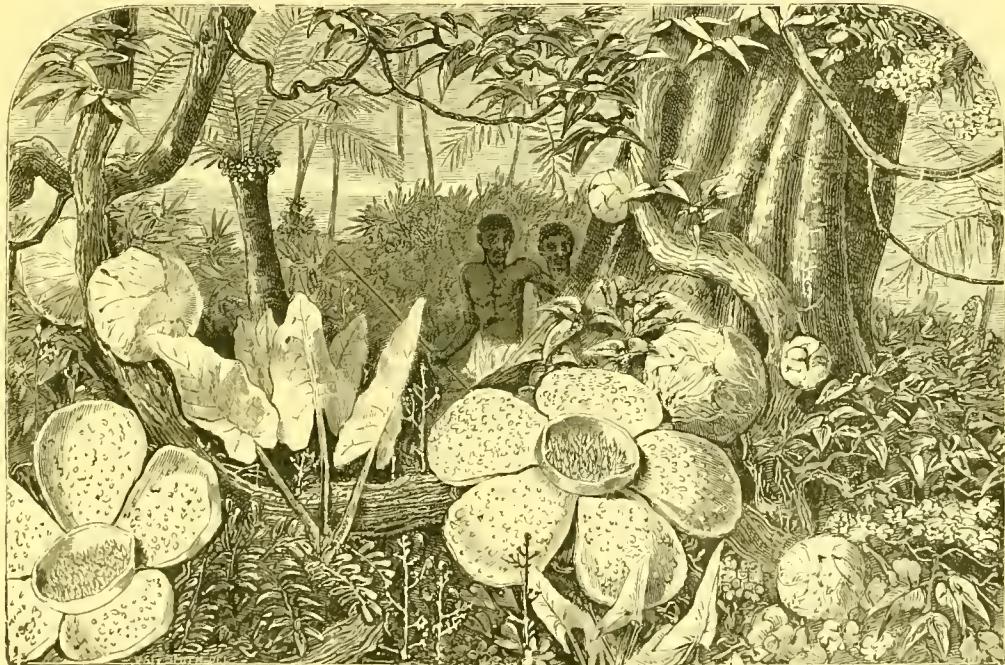
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FLOWERS.

THERE is supposed to be a beautiful blending of truth and poetry in the oft quoted and metaphorically applied couplet,

troying confidence in the poet who wrote these lines; but as truth is of more value than sentiment the facts should be known concerning nature's works, at least so far as they can be obtained.

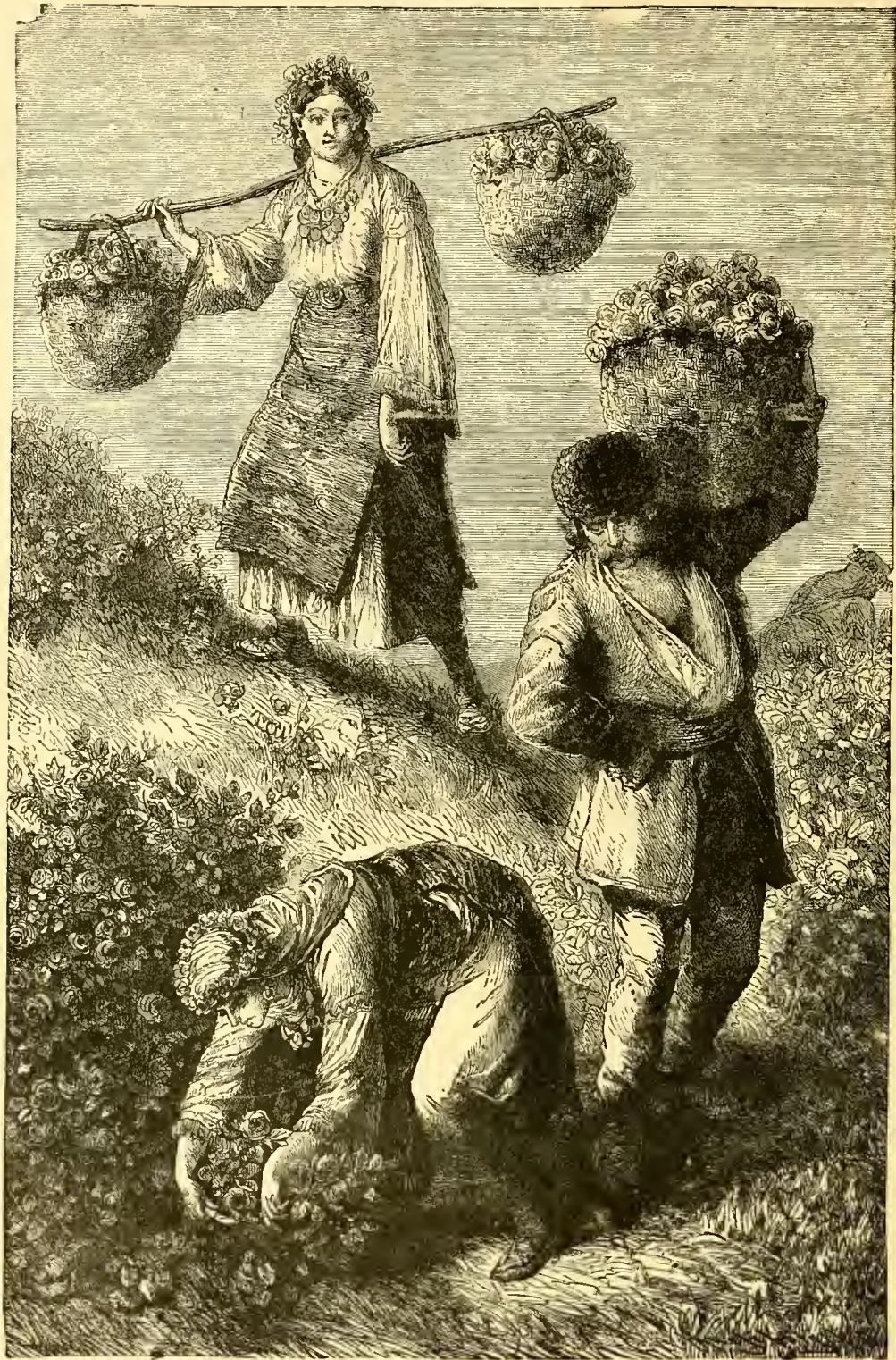


THE RAFFLESIA ARNOLDI.

"There's many a flower that's left to bloom alone,
And waste its sweetness on the desert air."

But when viewed in the light of scientific knowledge it can scarcely be admitted that it possesses either of these attributes. This assertion is not made for the purpose of des-

As a man's knowledge of the beauties and grandeur with which nature has surrounded him increases, the more firmly is established in his mind the sublime and poetical truth that God creates nothing in vain. Everything in the universe is formed for a purpose,



THE FLOWER HARVEST.

though mankind may often be ignorant of what that purpose is. To say, therefore, that even a flower blooms but to "waste its sweetness on the desert air," is equal to denying that it serves its purpose of creation, and inferring that it is useless. Considering the statement from this point it is devoid of poetry; and when examined still closer it will be found that it does not convey a correct impression to the reader.

It has been discovered that where flowers bloom there bees and other insects abound. To a great extent they depend one upon the other for existence. Not only does the bee subsist upon the sweetness of the flower, but the latter in turn is benefitted by the former. Bees and other insects by visiting among the flowers carry from one to the other the fertilizing dust, called "pollen," which is found within the flower. The transmittal of this fertilizer is necessary to the production of seeds that will germinate. Hence while bees rob the flowers of the honey they produce, they perform a service in return.

While it may be that some flowers are not dependent upon insects for fertilization, it has been proved that certain kinds cannot do without such service. Red clover, it is said, cannot be grown in New Zealand except from imported seed. This is because there are no bees on the island, and the bee is its only fertilizer.

As strains of music charm the ear of man, so the beauty of flowers delight the eye, and their fragrance is pleasing to his sense of smell. Indirectly, too, flowers contribute to the needs of mankind in the way of food; and they are valuable in many ways to a great number of God's creatures.

The flower called the Rafflesia Arnoldi, is the largest one known. It was discovered some years ago on the Island of Sumatra. Its petals, five in number, each measure a foot in length. The bowl-shaped center is nearly a foot wide, making the whole flower measure nearly a yard across. Its petals, which are of a brick-red color, dotted with yellowish spots, are a little less than an inch in thickness, and

the flower complete weighs fifteen pounds. It is not a sweet-scented flower, as its odor is said to be just like that of putrified beef.

The flower springs from the leafless stem of a climbing vine. The buds just before opening look like large cabbages; and a short time after blooming the flower decays, leaving a pouch or pod filled with small seeds.

The engraving on the opposite page represents a scene in southern France. There and in a few other places flowers are grown in large quantities for the purpose of manufacturing perfumes. To give an idea of the extent of this industry, it might be stated that in Europe and in British India alone fifty thousand gallons of handkerchief perfume are consumed each year. To produce this requires great quantities of flowers. In one distillery alone in southern France over one hundred tons or flower petals are used annually.

The perfume called "otto of roses," is imported mostly from Bulgaria. It requires three thousand pounds of roses to produce one pound of this perfume. In 1880 \$5,000,000 worth of this product was manufactured in Bulgaria.

Where flowers are raised in such abundance, bee-culture can be very profitably carried on; and in the countries where these vast flower farms exist, large quantities of honey are produced.

E. F. P.

BUSINESS FOR BOYS.

THE question may be asked, "How are the business opportunities or chances of a young man today as compared to what they have been in past years?" It may be supposed by some young men that the present does not offer so many opportunities as the past has done, and with this idea they may conclude that it is useless for them to expect such success as has been achieved in the past. If there are any such let them read the following answers given to the above question

by some of the leading business men of our community:

"The field being greatly broadened in Utah, the opportunities are vastly increased; and no young man having fair business qualifications need apprehend failure if he makes work the foundation, and honest effort the standard; for what has been accomplished by one can be accomplished by others.

"Moses Thatcher."

"They are better because there is more money and necessarily more business; and our boys have the experience of their fathers to aid and benefit them.

"D. H. Peery."

"The opportunities for young men to enter business today compare favorably with those of past years, provided they have the ability and possess the qualifications necessary. Bad habits and expensive ways are the causes of many young men failing in business where otherwise they might succeed.

"H. W. Lawrence."

"I think the chances for young men of energy and ability, are better to-day than in past years, as there are greater opportunities now than ever before.

"G. W. Thatcher."

"I regard the opportunities open to young men of ability and character today, as far in advance of what they were ever before. Our schools are in need of efficient teachers; our rapidly increasing population will bring new fields for the merchant, the banker, the physician and the lawyer; while the constructing of canals and railroads will need the services of civil engineers; the workshops will need expert artisans; the literature of the future will furnish employment for editors, publishers and authors. In fact there is room in every field, and the opportunities of the future will be greater than the past. I have confidence that the development of our Territory will provide a place for every capable man, and there is no danger that the supply will be greater than the demand.

"A. IV. Ivins."

To the young man who can adapt himself to the changing times and circumstances in which we are now living, or in other words, to the progressive and competent young man, I think the chances for success are as good now as they have ever been during my experience.

"John Scowcroft."

"I think they are better than they ever were.

"H. J. Grant."

W. S. McCornick, in reply to the question, differs somewhat from others who have answered; but he speaks of the country at large, and not of this locality in particular. In regard to the business opportunities now presented as compared to those of past years, he says they are "not so good. As the country grows older the population increases, competition becomes greater, profits in business less; cost of living is more and no more new territories to settle in and 'grow up with the country.' The young man of today should aim at excellence at whatever trade, profession or occupation he may choose. There will always be room at the top. From now on it will be 'the survival of the fittest' kind of a race."

The idea conveyed by the foregoing is that with close competition a young man should expect to succeed only by acquired excellence. In newly settled countries there is a possibility of gaining an uncertain kind of success or prosperity through mere chance, or by being fortunate enough to be without competitors in a line of business, and thus enjoying a monopoly of it. But as a country is built up such chances disappear, and he who gains success must merit it by faithful application to business. If it requires greater energy and ability to succeed in the face of competition, and there is no doubt that it does, then there is greater credit and satisfaction in acquiring success.

In foregoing chapters the ideas of practical business men, tradesmen and professionals, have been given concerning their various occupations, together with their views concern-

ing the future prospects that are before our young men. To further continue this subject, "Business for Boys," some practical applications of principles advanced will be given in future chapters in the way of sketches of or incidents in the lives of successful men, illustrating how they have accomplished praiseworthy deeds.

EARLY DAYS IN UTAH.

MANY of the young Latter-day Saints who now enjoy their peaceful homes in this Territory have but a faint idea of what their parents have had to meet in the settlement of these at one time sterile and uninviting valleys. Not only in the earlier days but for some years after the advent of the now historic, brave pioneers, the red men were a menace and a terror to this lowly, despised but God-fearing band. Now scattered eastward, westward, north and to the south planting their feet on unforbidding soil, struggling with the rude elements and often confronting want with his gaunt, unwelcome visage,—still with all these obstacles to be overcome, the savages who roamed stealthily through these mountain wilds were far more to be feared. Serpent-like they crept along ravines and through underbrush to the lone settler's cabin, there to terrorize the helpless inmates. The settlers in many instances were widely scattered, and poor in this world's goods, but rich with integrity and strong with unswerving faith in the great Jehovah. They were often compelled to divide their scanty allowance with the dreaded savage, and buy, as it were, his friendship and try to secure peace.

In the days of which I write my parents lived in Goshen Valley, at "The Mill." My father was a mill-wright and owned a share in a grist-mill. They lived quite a distance from any neighbors, and had, by their thrift and industry, gathered around themselves many of the comforts of life—quite a number of chickens, ducks, hogs, sheep and cows. The Indian tents were pitched in this

locality and the squaws were often hired to help about the house, being paid liberally in anything they could use. Many of them were fed from the mill. They would often come in when father was at work and meddle with things and play in the flour. Noticing father sift it through his fingers to ascertain the quality, they would imitate him, fill their mouths and cover their black hands and faces. Father thought it wise to be patient with them for the sake of peace, and endured a great deal in this way.

One day the squaws and their young ones had gone to quite a length, and at last getting out of all patience, father ordered them out of the mill and told them to go off to their camp. They would start, go to the door, run up the hill, back again and laugh derisively. Thus they continued to aggravate him till he took up a stick and ran toward them. He lightly struck one of the squaws, whether accidentally or not I do not know. That night her plumed warrior came down to the mill in a very angry mood, making daring threats. He told father that he and his family would be killed if he did not make restitution.

A big fire was kept burning all night and father kept a lonely watch, prepared to defend himself if they should come. He sat up till day-break, hourly expecting some of the hostile band to fall upon him and his sleeping family. But they did not come. At ten o'clock, however, the offended Indian came and with him came several chiefs of other tribes. They had come to make peace, they said, and demanded that father give them five sacks of flour, some blankets, etc.

Mother stripped her own bed to meet the demand and the flour was also delivered. The family was in the power of the offended Indian and he knew it, hence the unjust demand. Father felt relieved to escape with so little trouble, and yet deplored the state of affairs which placed a white man's life, and the lives of his dear ones in jeopardy for so slight a provocation.

My father did not remain much longer in that locality, for he was obliged to sacrifice

home and much property, and flee into the settlement for safety. And this is no doubt just as true of many more. Since that time the Saints have made, through the blessing of a kind and overruling Providence, of the unlettered, uncivilized red men of the forest, warm friends.

M.

THE WORLD'S PROGRESS.

THE nineteenth century is proverbially spoken of as an age of progress and invention. More has been done during the last hundred years towards advancing civilization, than during the thousand years previous. New discoveries in the realms of science are being made so rapidly that it is no easy matter to keep posted in regard to them. It is proposed, however, to note from time to time under the above heading such of the discoveries and inventions brought to light as are of general interest.

THE INTERIOR OF AUSTRALIA.

Of the continents Australia has been the least explored. Hence for many years people have been curious to know more about the interior of the country.

Some time since an expedition was fitted out for the purpose of exploring the central portion of Australia. The expedition, after experiencing many difficulties, accomplished its mission. According to its report very little has been discovered that is of interest, and its greatest result is to satisfy curiosity regarding the hitherto unexplored regions of the country. The part explored is reported to be an almost barren desert. Very little water or vegetation was found, and no indications of valuable minerals were discovered. In its researches, the expedition encountered some few native tribes who managed to subsist upon what little the country produced.

AN ANCIENT EGYPTIAN LIBRARY.

Recently there have been discovered on the banks of the Nile, in Egypt, some clay tablets, said to be portions of a royal library of

the ancient Pharaohs. Both the Egyptians and Babylonians kept records written on earthen tablets; and among these lately unearthed in Egypt, are some which, it is claimed, contain letters from Melchizedek. This is the same personage mentioned in the Bible as being king of Salem, to whom Abraham paid tithes, and who, being also the "priest of the most high God," blessed Abraham. In these letters or reports Melchizedek speaks of his city as the town of Salim or Shalim, which means "the God of peace." It is also mentioned as "Uru-salim." "Uru" means city, hence the origin of the name Jerusalem—"city of the God of peace." This definition of the name Jerusalem is very similar to that given by the Savior—the "city of the great King."

If the writings on these tablets have been correctly deciphered, they present additional proof that the Bible is an authentic record.

NOTES.

A large wingless bird called the Moa, somewhat resembling the ostrich, formerly existed on the islands of New Zealand, but is now extinct. Not long ago, however, the bones of a great number of birds of this species were found there. Its bones show that the bird in life stood at least ten feet in height.

The National Library, at Paris, France, is the largest in the world. It contains 2,290,000 volumes. The British Museum Library at London, is next in size, with 1,500,000 volumes. The shelves of the latter library, if placed in one continuous line would measure thirteen miles in length. Following this in size is the Imperial Public Library, of St. Petersburg, Russia, which contains 1,000,000 books. There are thirteen libraries in the United States which have over one hundred thousand volumes. Of these the largest is the Congressional Library at Washington, D. C.

The air we breathe, it has been discovered, can be reduced to a liquid by placing it under heavy pressure, and submitting it to a very

low degree of temperature. Cooling it to a still lower degree, if it were possible, would probably change it to a solid mass!

It is claimed that sugar can be made from coal oil, which is three hundred times sweeter than ordinary cane or beet sugar.

THE ARMY.

WASHINGTON held the rank of general, but the grade ceased with his death and was not revived until the war of the Rebellion, when the rank was again created together with the additional grade of lieutenant-general. Ulysses S. Grant and William T. Sherman, respectively, were appointed to these positions. Sherman and Sheridan both subsequently rose to the rank of general, but the grade ceased with the latter, and the army is now commanded by the senior in rank of the three major-generals, General John A. Schofield. The other major-generals, O. O. Howard and Nelson A. Miles, are in command, respectively, of the military divisions of the Atlantic and the Missouri, the division of the Pacific being commanded by a brigadier-general. These military divisions are each subdivided into departments, each of which is commanded by a brigadier-general or a colonel, temporarily performing the duties of brigadier-general. Utah is included within the department of the Platte, which is itself included within the division of the Missouri. Brigadier-general John Brooke, whose headquarters are at Omaha, Nebraska, is in command of this department; General Miles is in command of the division. There are two military posts in this Territory, Forts Douglas and Du Chesne, the former of which is garrisoned by the 16th Infantry, ten companies being the entire regiment, under the command of Colonel Matthew W. Blunt, a fine soldier and an admirable gentleman; the latter post has several troops of colored cavalry and several companies of white infantry, under

command of Major J. F. Randlett of the 9th Cavalry.

The army is divided into two grand divisions, "the staff" and "the line." The staff is divided into the adjutant-general's, inspector-general's, judge-advocate general's, quartermaster's, subsistence, medical, pay and ordnance departments and includes the corps of engineers and the signal corps. The line includes ten regiments of cavalry, five regiments of artillery and twenty-five regiments of infantry. There is a brigadier-general at the head of each of the staff corps and departments mentioned above; there are seventeen officers in the adjutant-general's department, seven in the inspector-general's, eight in the judge-advocate general's, sixty-one in the quartermaster's, twenty-six in the subsistence, one hundred and ninety-five in the medical and forty-one in the pay department, one hundred and nine in the corps of engineers, fifty-eight in the ordnance department, and seventeen in the signal corps; there are in addition thirty post chaplains.

In addition to the commissioned officers there are in each of several of the departments, namely, the medical and ordnance departments and in the corps of engineers, several hundred enlisted men. There are altogether 2,167 commissioned officers and 25,000 enlisted men in the army. In round numbers the strength of the cavalry is 8,300, of the artillery 2,900, and the infantry 13,500. Two regiments of infantry and two of cavalry are composed, with the exception of their commissioned officers, of colored troops. Each regiment of cavalry has one colonel, one lieutenant-colonel, three majors, one adjutant, one regimental quartermaster, one chaplain, one sergeant-major, one quartermaster sergeant, one chief musician, one saddler-sergeant and one chief trumpeter.

There are twelve troops in each regiment of cavalry, each troop having one captain, one first lieutenant, one second lieutenant, one first sergeant, five sergeants, four corporals, two trumpeters, two blacksmiths, one saddler, one wagoner and forty-nine privates,

a total of sixty-eight officers and men. The regiment organization of the artillery, leaving out the chaplain, saddler, sergeant and the chief trumpeter, and adding two principal musicians, is the same as that of the cavalry. Each regiment of artillery is composed of twelve batteries, each of which has one captain, two first and one second lieutenants, one first sergeant, four sergeants, four corporals, two musicians, two artificers, one wagoner, and twenty-six privates, a total of forty-four officers and men. Each regiment of infantry has one each of the following grades, colonel, lieutenant-colonel, major, adjutant-quartermaster, chaplain, sergeant-major, quartermaster-sergeant, chief musician and two principal musicians, the company organization is the same as that of a battery, except there is but one first lieutenant and thirty-six enlisted men, in all fifty-three officers and men to the company. The regiments of the United States army as organized in time of peace contain the following numbers, cavalry 831, artillery 586, and infantry 541. Of course in time of war the strength of each of these organizations would be nearly doubled by the addition of privates.

Of this great machine the President of the United States is the constitutional commander-in-chief, but as a matter of fact he never exercises his authority except in the nomination of officers and in the approval or disapproval of the sentences of courts-martial dismissing officers. The command of the army is left to the secretary of war, acting for the president and to the senior major-general, who issue their orders from Washington. The heads of the various staff departments are also stationed at Washington and attend to the duties imposed upon them by law with every little interference from the general commanding. At the headquarters of each of the divisions and departments there are representatives of all the staff departments; while each post has its post or regimental quartermaster, who looks after the quarters for men and officers, the stables and

animals and other property; its regimental or post adjutant, who is responsible for all books, papers and reports and through whom the post commander issues his orders; its commissary of subsistence, who feeds the enlisted men and maintains a grocery store from which goods are sold to officers and men of the government at cost price; and its medical officers and hospital. There is a great deal of what is called "red tape" about the army; some of this may be unnecessary but much of what many a disorderly man would term "red tape" is necessary in well disciplined and orderly proceedings. If an officer at Fort Douglas desires a leave of absence for one week he would make application in writing to the post commander through his captain and the adjutant and an order would be issued granting the leave if the application were approved, while the latter would be returned with the endorsed disapproval of the post commander if it were disapproved. A department commander may grant leaves for one month, a division commander for two months, the general commanding the army for four months, the secretary of war for longer periods. If an officer at Fort Douglas desired a leave of absence for six months he would make his application to the secretary of war but would forward it through the post, department and division commanders, each of whom would endorse his approval or disapproval on the application; when it came back from the secretary of war it would go through the same channels and procedure. The pay of the officers of the army is graded from \$625 per month, for the major-general to \$116.67 per month for the second lieutenant not mounted; while the pay of enlisted men varies all the way from \$50 per month for the hospital steward of ten years' service, to \$13 per month for the private, with board and clothing added in all cases.

There is a school for engineers at Willets Point on Long Island, one for artillery officers at Fortress Monroe, Virginia, and one for officers of cavalry and infantry at Fort Leavenworth, Kansas. Every officer of each

of these corps is required to attend and graduate from one of these schools soon after the receipt of his commission.

The artillery regiments, with the exception of the light batteries, are stationed mainly in the fortifications along the seacoast; the infantry are stationed chiefly in the interior and the cavalry are stationed in the vicinity of the Indian reservations and along the Mexican border. Despite a quiet, common impression to the contrary, the officers of the army are a fine class of men to whom the country may confidentially look for valuable assistance in time of trouble, who are devoted to their profession and take a pride in the performance of their duties and are endeavoring to qualify themselves for the emergencies of war. The enlisted men are in far the greater majority of cases sober and trustworthy men who suffer in reputation from the drunken frolics of a few of their comrades who are most frequently seen by the public.

Service in the army since the war in what is termed a time of peace has not been without its hardships and dangers. Hundreds of men and scores of officers have fallen and many severe campaigns have been rendered necessary by our Indian wars. It may be that a soldier does not often have to work but when this is required he works extremely hard.

It is not probable that our standing army will have to be increased. It is probable, however, that the government will spend great sums of money in modern fortifications and heavy guns, because while large armies could be raised upon almost an hour's notice, guns and forts require months to construct.

Richard W. Young.

To sleep! to sleep! The long bright day is done,
And darkness rises from the fallen sun.

To sleep! to sleep!

Whate'er thy joys, they vanish with the day;
Whate'er thy griefs, in sleep they fade away.

To sleep! to sleep!

Sleep, mournful hearts, and let the past be past!
Sleep, happy souls. All life will sleep at last.

To sleep! to sleep!

SIR HARRY VANE.

His Glorious Life and Death.

(CONTINUED FROM PAGE 32.)

VANE landed at Boston in 1635, and was admitted to the freedom of Massachusetts on the 3rd of March, in the same year.

"Whatever his first reception by the colonists may have been," says his biographer, "his character and his powers very speedily attracted universal attention; and it became a theme of wonder and admiration with them all, that such a man, so fitted by his talents and his position to sway the destinies of men in courts and palaces, should choose the better part with the remote and unfriended exiles of the obscure wildernesses of Massachusetts."

In 1636, after a very short residence among the patriots, he was elected Governor of Massachusetts. He was then in but the twenty-fourth year of his age.

No need that we should follow his career in New England and his controversy with his great rival Winthrop who overthrew and succeeded him in the government of the colony, excepting to note in a few passages his "universal tolerance" which so characterized him that the phrase in early Boston actually became the synonym of his name. A chronicler of the history of Massachusetts says:

"During the administration of Sir Harry Vane over the colony, Mrs. Ann Hutchinson, a very remarkable woman, an accomplished woman, arrived from England, and became a member of the church. Her husband was a gentleman of respectable standing; and her brother-in-law, who accompanied her, Mr. Wheelwright, bore a highly estimable character as a Christian minister. She was possessed of extraordinary talents, information and energy. Her mind was prone to indulge in theological speculations, and the happiness of her life consisted in religious exercises and investigations. * * * It was the fortune of this singular woman to kindle a religious

strife in the infant Commonwealth of Massachusetts, which has secured to her name a lasting memory here, and rendered her the heroine of a passage in American history as wonderful and tragical as any it contains."

Passing the details we summarize that this said Mrs. Hutchinson "got into" a violent controversy with the clergy of the colony. "She was a heretic, they said, and must be crushed by the punishment due to heresy. At this point Vane interfered—the ever gallant and generous defender of the rights of faith and conscience—and a sharp, religious controversy was soon fairly developed, which of course led to crimination and recrimination, introducing innumerable questions of doubtful disputation, and finally wrapped the whole country in the raging and consuming flames of a moral and religious conflagration."

Vane took the side of Mrs. Hutchinson. Enough that to be said.

Her trial in the church came. She was charged with entertaining the doctrine that the "Holy Spirit dwells in every believer." She held that by the expression Holy Spirit or Holy Ghost, as used in the scriptures, is meant such an actual communion of the Spirit of God to the believer's heart, that it becomes the abode of those sentiments of love, truth, purity and pity, which bear the impress of a divine source, and make sons of God, partakers of the divine nature, and one with God, as the Savior was one with Him.

This controversy ran so high that Winthrop, in his journal tells us that "the question proceeded so far by disputation (in writing for the peace sake of the Church, which all were tender of,) as at length they could not find the person of the Holy Ghost in scripture, nor in the primitive churches three hundred years after Christ."

It was Heterodoxy *versus* Orthodoxy, whatever that might mean; for who can tell? But the point is, Sir Harry Vane was on the heterodox side, which in modern polemics means the weaker side, though in those days it was surrounded with theological abstruseness.

And perhaps there never were such disputants in theology since the world began as those in the early days of Massachusetts, and among them was young Sir Harry Vane. Winthrop was his opponent. He was politically vanquished by his rival yet his principle of universal tolerance has since been justified by friend and foe, and even Winthrop, his rival, and successor has done him justice in this and perhaps more than any other man as becomes the great. His biographer says:

"The result proved Vane to have been right. He had hit the true principle of religious liberty, which in its great and comprehensive wisdom never dawned upon the minds of the first planters of New England; and he was the first English statesman to declare and to act upon that principle up to its fullest extent. He heralded the way for Milton, for William Penn, for Locke, for the great Fox, and for his noble kinsman (in our time, the most generous and consistent asserter of the rights of conscience,) Lord Holland."

But Winthrop, strongly supported by the most powerful influences in the colony, was enabled to hold his ground, and Vane baffled in his best hopes and purposes, resolved to sail for England. He took his passage in August, 1637, having been in New England between two and three years.

Accompanied by the young Lord Ley I. son and heir of the Earl of Marlborough, who had come over a short time before to see the country, Sir Harry Vane left the land that he had intended, when he landed, to have been the home of himself and children through all their generations. He who accompanied him, however, was not the ancestor of George Churchill the Duke of Marlborough, who from the rank of a young guardsman rose to be commander-in-chief of the English army and Napoleon thought the greatest general after Julius Cæsar.

A large concourse of the people of Boston attended Vane with every form of affectionate respect, to the vessel's side, which he ascended amid the strongest demonstrations of love and esteem for his person, and ad-

miration for his character and services. Thus hath said his American biographer : "A parting salute was fired from the town, and another from the castle, (an antique name to the American of today,) and as he sailed from the shores of New England, he left behind him a name which, as years went on, became more and more endeared to the people; a name which is venerated today by every patriotic son of New England who worships at the altar of religious and political liberties that constituted the typical chapters of Sir Harry Vane's life."

On his return to England the Rev. Mr. Garrard, as before at his departure wrote to the Lord-deputy of Ireland, thus :

"Harry Vane, the comptroller's eldest son, who has been governor in New England this last year, is come home; whether he hath left his former misgrounded opinions for which he left us, I know not."

On his arrival from America, bearing his honors of having been governor of Massachusetts, it appears that he was received with open arms by his father and family. With the approbation of his father, he married Frances, the daughter of Sir Christopher Wray, of Ashby, in Lincolnshire. He now for a while kept himself in domestic retirement, yet preparing himself for the great career that was before him.

The time was near when the younger Vane was to be called into the service of the nation, in which he distinguished himself in the famous long Parliament as much as any man of his age, and by his fervid and constant patriotism placing his name abreast with the elder names of Eliot, Pym and Hampden.

For twelve years King Charles I. had ruled the United Kingdom as an absolute monarch. He had imbibed to intoxication the draught of the right divine of kings which his father, James I. of England and VI. of Scotland had from childhood daily presented to his lips. At the close of the reign of the first of the Stuarts over England—a reign so besotted with despotic sovereign power and royal self-conceit that the Parliamentary

chiefs who had oft contended with James for the constitutional rights of the people felt for a while a happy relief when Charles, at the beginning of his reign, in anger dismissed his Parliament on its first sign of restraint to the young and wanton impulses of his arbitrary will.

The patriots who had meantime grown impatient for the cause of the people welcomed the king's call for a new Parliament as their day of opportunity. Principal among those who had served in former Parliaments and who had already taken issue with the King were Pym, Hampden, Oliver St. John, Denzil Hollis and Oliver Cromwell, the latter of whom was now soon to figure in arms against the king as one mightier than a king as Sir Harry Vane was to figure in the Commons as its leader and foremost statesman of the age.

The coming home from America of young Governor Vane was opportune for the English patriots and not without many good results to the colonists of New England whom he served well in his after days of power. Pym knew the temper of the young statesman and his superb abilities—knew his incorruptible character and his inflexible patriotism, for he had himself been his master and friend before his emigration to America. Vane's return gave joy to the elder patriot and strength to his hands for the coming struggle.

The new Parliament was to meet in April, 1640; and secretly influenced, it is supposed by Pym, young Vane consented to sit. He was at once returned for the borough of Kingston-upon-Hull.

His election to Parliament by the people's party and his renewed intercourse with the patriots gave great concern, even alarm at court both to his father and the king. "Means were at once taken to propitiate the possible hostility of the young and resolute statesman." Says Clarendon, "By his father's credit with the Earl of Northumberland, who was lord-high-admiral of England, he was joined presently and jointly with Sir William Russell in the office of treasurer of

the navy, (a place of great trust and profit) which he equally shared with the other." Soon after this he was also knighted by Charles who undoubtedly conferred the honor to win the young statesman to his side as he had done Sir Thomas Wentworth whom he created Earl of Strafford and prime minister, though he had once been the compeer of Pym. "From this time he generally passed by the title which he has made so famous, Sir Harry Vane the younger, or the more formal one of Sir Henry Vane of Raby Castle, Knight."

The honors thus conferred upon him by the king could not have been refused except by a churlish temper; but Sir Harry was a statesman and not a Diogenes full of cranks and egotism. His birth and the position and service of his father as secretary of state and one of the favorites of the king gave becoming grace to the act of Charles in knighting him and, by his appointment as assistant treasurer of the navy, the promise of future honors for service to the sovereign, was fairly bestowed on so remarkable a man. Had he, like Wentworth, been won from the peoples' side by the temptation of the king he might have succeeded to the premiership on the execution of Strafford and like him have been created an earl or perhaps a duke of the realm. But then he had not been the Sir Harry Vane that we know in history, and he too then might have trod upon the scaffold in a Strafford's shoes instead of laying his glorious head on the martyr's block. His death would have been much the same; his memory how different!

"Still no movement appeared on the part of the newly-appointed minister of co-operation in the principles of the government. On the contrary, he was frequently seen in the society of Pym and Hampden;" yet, remarks Clarendon at this time, "nothing was concealed from him, though it is believed that he communicated his thoughts to but very few." This would seem to signify that while his service was with the king whose policy he could not support, yet he would not

betray his heart was with the people. His time had not yet come but it was near.

The new Parliament met in April, 1640. So long had it been since the last parliament of 1628, which was the one in which Oliver Cromwell made his advent into public life, that though the composition of the House of Commons was essentially the same as before, the Puritan and patriotic party greatly predominating, nearly all of them were new members. No longer was that glorious patriot and statesman, Sir John Eliot among them. At the close of the last parliament he had been sent to the tower as the "greatest offender and ringleader in parliament," having been condemned to imprisonment "during the king's pleasure," his sentence adding that he "should not be released without giving surety for good behavior and making submission;" he was also fined £2000. After being four years in prison Sir John Eliot died in the tower and thus became the first martyr of the Commonwealth. What wonder that the patriots, after the man Oliver drew the sword of God against him should have given Charles Stuart the justice he provoked and deserved.

But notwithstanding the fate of Eliot and his own former imprisonment for a like cause no sooner was the house organized by the election of a speaker than Pym now supported by Sir Harry Vane arose, and in the place of the dead leader, (Eliot) whom he had ever seconded, in a speech of two hour's length, he enumerated and dwelt upon all the grievances which affected the state, under the heads of breach of parliamentary privilege, injury to the established religion and invasion of the subjects' rights of liberty and property. He then proposed that the lords should be invited to join in a petition to the king and in deliberating on the causes and remedies of these evils. But the peers, urged by the king, called for supplies and the commons in return voted their interference to be a high breach of privilege. The next day, May 5th, the king in anger dissolved them so that Sir Harry Vane had no opportunity to

make any mark in the short parliament as it is named, which is the first in which he sat.

The dissolution of the short parliament was a matter of exultation to Pym and his friends, for they knew that the king must soon call another parliament; and Sir Harry Vane having sufficiently declared himself on the people's side, though there had no opportunity been given him as yet for any distinguished action, was no longer embarrassed with a constrained alliance with the court.

The king needed English money to carry on his war against his rebellious Scotch subjects—the Covenanters who had by this time completely overturned his darling episcopacy in their country which had cost him, aided and abetted by Laud and Strafford the supreme efforts of his reign to establish. He was at that moment in the very crisis of what is known in history as the Episcopal War, and to restore the reign of the bishops over Scotland was the reason of his calling the last parliament to obtain a vote of supplies from the English commons. The English patriots were now brought into the action by refusing those supplies on the peremptory demand of the king through the house of lords.

These now quickly sought an active alliance with the Scotch Covenanters holding frequent communications with their agents, and together they arranged their plans for the future in joint action.

On the part of the king preparations for the invasion of Scotland were now made and a voluntary loan was raised among the lords to aid the king, the new Earl of Strafford setting the example by putting down his name for £2000. Besides this, each one of the counties of England was required to furnish a certain number of men, provide them with "coat and conduct money," and furnish horses. It was proposed to enter Scotland with 20,000 men from England, 10,000 from Ireland; while Hamilton was to pour down with 10,000 more from the Highlands. The want of funds and the activity of the Coven-

ters frustrated this plan. Suffice to say the attempted invasion of Scotland was disastrous to the king, for the Scottish army, 26,000 strong, invited, it is said by some of the leading opposing English peers, crossed the Tweed and entered England making themselves masters of the two northern counties. In this desperate strait urged by a supplication signed by twelve peers, and another signed by ten thousand citizens of London, and also with the advice of his council, Charles again called a parliament to meet in November.

Accordingly on the 3rd of November, 1640, the ever famous long parliament was assembled. Foremost among the leaders in the commons who were destined to perform such wonderful parts as were never before enacted in the congress of a nation since the world began were Pym, Hampden, Vane, Hollis, Oliver St. John, Sir Arthur Hasebrig and Henry Martin, Whitelock, Lord Digby, and one in some respects greater and more important in the world's history than all besides—Oliver Cromwell. It was in their service in this Parliament where commenced the great friendship between Cromwell and Vane which lasted many years until shocked by the apparent design of Cromwell to play the part of the Cæsar of the Commonwealth, the incorruptible Republican withheld his friend and chief like as did Cato the Cæsar of old Rome; but during that glorious controversy of theirs with the tyrant, Charles Stuart, these noble friends were constant and true to each other and to the cause of England.

Cromwell was elected for Cambridge. His opponent was John Cleaveland, a well-known poet of the time and tutor of St. John's. Cromwell beat him by the majority of a single vote. When the returns were made Cleaveland exclaimed, (so said his friends) "that vote hath ruined both church and kingdom." Upon what small circumstances the very destiny of the world sometimes hangs! That single vote sent Oliver Cromwell to the long parliament to work with Sir Harry Vane, John Hampden and John

Pym the miracles of that age with God's name written on every page of their acts.

Sir Harry Vane's time was now come; his work was before him and from the grand mission of his life he never for a moment swerved. Of him in this parliament, Ludlow says: "In the beginning of the great Parliament, he was elected to serve his country among them, without the least application on his part to that end; and in this station he soon made appear how capable he was of managing great affairs, possessing, in the highest perfection a quick and ready apprehension, a strong and tenacious memory, a profound and penetrating judgment, a just and noble eloquence, with an easy and graceful manner of speaking. To these were added a singular zeal and affection for the good of the Commonwealth, and a resolution and courage not to be shaken or diverted from the public service."

Edw. W. Tullidge.

[TO BE CONTINUED.]



THE PROPHET JOSEPH SMITH IN ZION'S CAMP.

I WELL remember when the name of Joseph Smith—the Prophet of God, whose destiny was to restore a knowledge of the fullness of the everlasting gospel to the earth at the commencement of the dispensation of the fullness of times—first saluted my ears in this life. I was then a mere boy, perhaps about nine years old.

While playing with my eldest brother Josiah in the dooryard at the home of my parents, some person, whose name has passed out of my memory, came and informed our parents that a strange circumstance had taken place in the western portion of the State of New York, the State in which we then resided. This so impressed my young mind that I ceased to play with my brother and listened to all that was said by the stranger. He related in substance that a young man reported that he had found a record of a people who

once dwelt upon this land but had become extinct in consequence of internal wars that occurred in their midst. This record was said to have been engraved upon gold plates, which had been hid in the earth; and that the young man declared that an angel had directed him to the place where they had been concealed for very many years.

This impressed us all as being a very strange rumor, but I do not remember that myself or my parents heard anything additional to satisfy our awakened curiosity, until about two years from that date, after we had removed to the State of Michigan.

We settled in Oakland County, near to the town of Pontiac. Two Mormon Elders came there as missionaries. They were the exponents of a new and very strange religion. My father and mother were members of the Methodist church, but out of curiosity they went to hear them preach and took me with them.

We were a little late in arriving at the place where the meeting was being held, and we heard the speaker's voice distinctly before we reached the house. I have considered it somewhat singular, but it is truly a fact, of which I have often spoken, that there was an inspiration or a convincing power which accompanied that man's voice that caused me to feel that he was a good man and was speaking the truth, though I had not distinctly understood a single word that he had uttered. After entering the house I believed every word that Elder Jared Carter, uttered to be the truth. I was convinced, even from the very sound of his voice, and still more confirmed after hearing his doctrines, that what he enunciated was what I have since more fully learned to be the fullness of the everlasting gospel, as was formerly preached by Christ and His apostles. "Blessed are they who know the joyful sound," saith the Psalmist.

It is sufficient for my present purpose to record here that my parents soon were baptized, together with many others in that section of country. A branch of the Church was organized, over which Elder Samuel Bent

was called to preside. This is the man who afterward became well known in the Church and was a member of the High Council in the days of Nauvoo.

During Elder Bent's presidency in that branch of the Church, Elders Hyrum Smith

their homes in Jackson County, and, if possible, accomplish their re-establishment upon their lands in that county, as those brethren were the lawful possessors of those lands, to which they held lawful titles, and from which they had been forcibly ejected by mobs.



JOSEPH SMITH, THE PROPHET.

and Lyman Wight came there on a special mission. They had been sent by the Church at Kirtland, Ohio, to gather up as many of the Latter-day Saints as was consistent with circumstances to go up to Missouri to aid the brethren there who had been driven from

I was away from my father's home when I learned of this proposed journey to Missouri. I was impressed with a desire—boy as I still was—to go with that company.

When I returned home I found to my delight that my father was going, and designed

to take my brother Josiah and myself with him.

A company of, I believe, eighteen were soon in readiness for the journey. I cannot, from memory, give the names of all who composed the company, but, besides Elders Hyrum Smith and Lyman Wight, I remember Samuel Bent, Lyman Curtis, Meecham Smith, Alanson Colby, Ornon Hoton, Elijah Fordham, George Fordham, Waldo Littlefield, Josiah Littlefield, Lyman O. Littlefield; also three females: Sophronia Curtis, Charlotte Alverd and Sister Hoton, wife of Ornon Hoton.

Our wagons contained our provisions, clothing, bedding, cooking utensils, etc., which, all told, made the loads so heavy that the men had to walk about the entire distance, and the women walked a great portion of the time where the roads were in a condition to admit of their doing so. Our two honored leaders also walked the entire distance.

From our place of starting to the line which forms the western boundary of the State of Michigan was a long distance; but when we reached that we had then to travel across the states of Indiana and Illinois before reaching the Missouri River at Quincy. As this stream, at that point, divides Illinois and Missouri, and as we were all weary and the most of us footsore, we were pleased enough to reach it; and we felt additional joy because of our anticipation of soon joining the main portion of Zion's Camp which was being led by the Prophet Joseph Smith.

I must not omit to state here that while traveling through Indiana or Illinois—my memory does not serve me distinctly which of these two states it was—we camped at the home of a Brother Rich, the father of C. C. Rich. The son accompanied us in our journey westward and, as is well known, afterwards became an honored and useful member of the quorum of the Twelve Apostles.

This camp—now so celebrated and making so important a portion of Church History—

was encamped for a few days' rest at the farm and home where a brother in the Church, by the name of Burget, resided. It was there that our little Michigan company formed a junction with it.

Our company had already learned to love and honor Hyrum Smith because of his dignified and upright course and correct teachings; and we rejoiced that our eager desires to become acquainted with his brother, the Prophet Joseph Smith, were so soon to be realized. We were soon to our great satisfaction, gratified, and I will try to give my readers some understanding of my emotions and impressions.

WHEN I FIRST MET THE PROPHET.

I had read some in the scriptures and heard men often talk about the prophets and apostles of the days of the Savior and had formed an idea, of course, that they must have been remarkable and good men, and the thought that I was to look upon a prophet of God in my day—that I was, indeed, in the flesh, to behold a person who stood in that near and familiar relationship to God, that His will was made manifest to him—was something that awakened reflections that my young mind could not well fathom or reconcile. But the opportunity came, and I first beheld him a tall, well-proportioned man, busily mingling with the members of Zion's Camp, shaking hands with them, meeting them with friendly greetings and carefully seeing to their comforts. His familiar, yet courteous and dignified manner, his pleasant and intelligent countenance, his intellectual and well-formed forehead, the expressive and philanthropic facial lineaments, the pleasant smile and the happy light that beamed from his mild blue eyes; all these were among the attractive attributes that at once awakened a responsive interest in the mind of every kindly beholder, which increased in intensity as the acquaintance continued. With his most familiar friends he was social, conversational and often indulged in harmless jokes; but when discoursing upon complicated topics that

pertained to the welfare of individuals or the progressiveness of communities, his elucidations were clear and so full of common sense and genuine philosophy that the candid and fair-minded felt interested by his views, though they might decline to entertain or promulgate all of the self-evident truths he originated.

Such is a brief though imperfect pen picture of this celebrated man; he was all this when I first beheld him in this traveling camp, and is it any wonder that I, so young in years, should be filled with sensations of intense pleasure and respect for him when I first met him under the peculiar circumstance I have already related? He was, indeed, more than all this, in my estimation, for I then and there felt, as it were, my whole being absorbed in the conviction and knowledge given me by the divine Spirit of truth, that he was a Prophet of God, raised up in the nineteenth century to restore the gospel that had been discarded by the people of the earth since the Savior was crucified and the prophets and apostles had been slain, or had fallen asleep in death. It surpasses the understanding of the carnal mind to comprehend the force of the testimony which the Spirit of divine truth brings to the minds of the honest in heart when convinced of the truth of the gospel or of the divine mission of God's chosen servants who are sent to deliver a gospel message or perform a work for the salvation and redemption of the fallen sons and daughters of Adam.

He received our little company with manifestations of friendship and joy. The meeting with himself and his brother Hyrum was as might have been expected with two such noble men, united together by natural ties and with souls enlightened by divine influences, the fruits of which was to them the knowledge that God lived and communicated His will from the heavens to them as He had done anciently before the channel of revelation was closed.

The camp had traveled up from Kirtland, Ohio, under a variety of difficulties. The

wonder, in the later years of my reflections, has been how the people of the towns, cities and states through which they passed permitted them to pursue their way without interposing force to stop them. It is looked upon by me to this day as being miraculous. God was in it, or they never could have penetrated so many hundreds of miles of the dense population of the United States. Indeed, they were even armed, but only for purposes of self protection, and no intention was entertained to uset heir arms for aggressive purposes. But why were not the people so jealous of their motive as to deprive them of their arms or turn them back? My emphatic answer to this would be that the camp was not thus hindered because God was in the movement.

L. O. Littlefield.

[TO BE CONTINUED.]

POWER OF LOVE.

"**L**OVE is strong as death," says an inspired writer; many waters cannot quench love, neither can the floods drown it." And never is this master-principle more gloriously triumphant than when it is exerted to reclaim, restore and purify the wandering spirit. For wherever there is a heart to be won, it will be won by kindness; and wherever there is a spark of virtuous sensibility, it will be cherished and enkindled by the breath of mild consideration. Force, indeed, may outwardly constrain the sinner, and terror may suddenly arrest him. But it is not thus that the blessed work of moral renovation is completed. It is charity alone which can procure the permanent and voluntary devotedness of body, soul and spirit. It is only by the cords of affection that men are so drawn to the service of their Maker as to find it perfect freedom. And perhaps it may not be too much to affirm, that the moral omnipotence of God Himself is resolvable into this one eternal principle, that God is love.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, JANUARY 15, 1892.

EDITORIAL THOUGHTS.

The Efficacy of Prayer—Answers to Questions.



WE were surprised to hear the statement lately made by one of the Twelve Apostles from the stand in the Tabernacle that upon a somewhat lengthy journey which he had recently taken to some of the remote settlements there were several families with whom he had stopped who did not attend to family prayer.

This reveals an extraordinary condition of affairs among some who are called Latter-day Saints; for we gathered from his remarks that he had stopped at the houses of members of the Church. He had traveled a long distance, and had been in a great many families; but that there should be any even out of a far greater number than he stopped with is a matter of surprise.

Is it any wonder that people get in the dark concerning spiritual things when they neglect this important duty in this manner? Is it strange that children of parents who thus neglect so plain and necessary a duty as family prayer, should grow up indifferent to, and ignorant of, the principles of the everlasting gospel? How can love for our Heavenly Father and for the truth exist in the minds of parents who are thus unmindful of their duty? Or how can this love be fostered in the minds of children when their parents are so careless and ungrateful to the Almighty as they must be when they neglect to pray in their families? No family that fails to attend to family prayers in the proper season can keep up with the progress of the kingdom of God. Such families fall behind in everything. They become dark in their minds, dull in their spirits and lose what

little faith they may possess. They are guilty of gross ingratitude, and this is a great sin. The Spirit of God is grieved and will withdraw itself from every person who does not appreciate the goodness of God to him, and who fails to render Him that worship and thanksgiving which are due to Him as our Creator and Protector.

As human beings we can judge by our own feelings, to some extent, of the manner in which our Heavenly Father views such conduct. Take the case of a kind and loving father and mother here on earth. They have children whom they love, and for whose benefit, advancement and prosperity they labor without ceasing. They are continually planning for their good. They watch over them, provide food and clothing and shelter for them, and bestow upon them various gifts. But if these children receive all these benefits without entertaining any feeling of gratitude toward their parents, paying no respect to them, and not showing in any way that they value the gifts or appreciate the kindness which are bestowed them, what effect does this conduct have upon the parents? They are hurt and grieved, and feel that their kindness and provident care are wasted upon those children, and that they are unworthy of all that has been done them.

If this be the case with earthly parents, how much more is it with our great Creator, the Author of our being, the Fountain of all our blessings and happiness!

Prayer is the bulwark of the Saints. It shields and protects those who offer it in sincerity and faith. Without prayer, man is exposed to wicked temptations and to every evil. When he goes unto the Lord in humility, He shows him his weaknesses and the dangers by which he is surrounded. This prompts him who prays to seek unto God for strength to overcome his weaknesses and to resist every temptation. His faith is strengthened by having his prayers answered. He has communion with his Heavenly Father through the Holy Ghost, and that Spirit becomes his constant companion and guide.

God is with him, and He reveals to him those precious things that belong to His kingdom. The man who observes the command of God concerning prayer feels more and more the necessity of crying unto the Lord for help. He sees the danger in which he is placed, and he is guarded against that danger.

Children in seeing their parents pray are impressed by the example. When they, therefore, are in trouble, they seek relief through prayer unto God. They know that He hears and answers them, and this is a testimony to them that God lives. It is a constant comfort in the hours of temptation and trial, and in the midst of the afflictions with which all have to contend.

To live without prayer is to live a mere animal existence. It is to leave the best part of our natures in a starving condition; for without prayer the spirit is starved, and men dwindle in their feelings, and die in their faith. If anyone is disposed to enquire into the truth of this and satisfy himself upon this point, let him visit the families of those who observe their prayers in the season thereof. The effect upon the household is very marked. Children grow up in an atmosphere of faith. A reverence for God, for truth, and for everything holy and pure is developed within them. They are more easily controlled. Their consciences are more tender. They have a higher conception of that which is right.

If a family where prayer is neglected be visited, the children will be of a different type and disposition. What influence is there to hold them? If the parents do not honor God, what grounds have the children for honoring their parents?

We trust that every reader of the JUVENILE INSTRUCTOR will make it a fixed rule to attend to secret and family prayers. Better go without a meal than to neglect this duty. If your stomach is empty, you will feel faint and be reminded that you must give it food. Remember that the spirit also needs food, and make it your business to attend to supplying it in the way that God has appointed. Then

your spirit and your body will be developed alike, and strength will be maintained.

WE have received the following questions, answers to which we are requested to publish in the JUVENILE INSTRUCTOR:

First:—"Why was Abel's offering accepted and Cain's rejected?"

Our correspondent gives three theories in regard to this question:

First:—Cain offered inferior fruit of the ground.

Second:—His heart being evil also lacking faith.

Third:—An improper offering, being fruit of the ground instead of animal life.

In the Pearl of Great Price it is made plain that it was at the suggestion of Satan that Cain made an offering unto the Lord; but we are not told whether Satan suggested to him the kind of offering he should make. His offering, when he did bring it, was of the fruit of the ground.

It is not made entirely clear that the fruit of the ground was not acceptable; yet the language of the translation there given is:

"And the Lord had respect unto Abel, and his offering; but unto Cain, and his offering, He had not respect."

In making the suggestion to Cain to offer sacrifice unto the Lord, it is quite probable that Satan would desire to have Cain offer something different from that which the Lord required. That the Lord had not respect unto the offering as well as unto Cain is clear from the language used; while He had respect both to Abel and to his offering.

In the new translation in the Pearl of Great Price we find this:

"And He [the Lord] gave unto them [Adam and Eve] commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord."

Here the commandment is confined to "the firstlings of the flock," which was typical of the great sacrifice of the "Only Begotten of

the Father." This was the sacrifice which Adam offered. We have no intimation that he offered the first fruits. So in the case of Abel; his offering conformed strictly to that which the Lord had commanded. Both the offerings of Adam and Abel were acceptable; and there can be no question that if Cain had offered the firstlings of the flock, and done it in the right spirit, it would have been accepted; neither can there be any question that if he had offered animal sacrifice and done it at the suggestion of Satan, and in the spirit which he evidently possessed, the Lord would not have had respect to it.

Second:—"And it came to pass that when man began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose."

Our correspondent says these daughters of men could not have been of the seed of Cain, because they were fair. Who, then, were they?

By reference to the Pearl of Great Price we find that the new translation says:

"And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives, even as they chose. And the Lord said unto Noah, The daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice."

A careful comparison between the new and old translations will show that it was the sons of men, and not the sons of God, who took the fair daughters, and these daughters were of the seed of Noah, and not of the seed of the wicked. The sons of men here referred to were doubtless what we would term people of the world, and not of the covenant, Noah's

children being called the sons of God in contradistinction to them.

Third:—"Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of Heaven is greater than he."

Our correspondent asks, "Did Christ our Lord have reference to Himself, or did He mean someone in heaven?"

The Prophet Joseph has made this plain. He asks concerning this remark of the Savior: "Whom did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's Kingdom, and was least entitled to their credulity as a prophet, as though he had said: 'He that is least among you is greater than John—that is, myself.'"

Fourth:—"Why did John send two of his disciples to know 'whether Jesus was the Christ, or do we look for another,' John having already officiated in the ordinance of baptism for the Savior?"

All that is written concerning the testimony which John had that Jesus was the Son of God leads to the conclusion that John, in sending these disciples of his to ask these questions, did so more for the satisfaction of his disciples than to settle any doubt in his own mind. If the object had been to answer questions which had arisen in his own mind, he must have been overtaken with a feeling of darkness, which it is scarcely probable he ever felt. For John bore witness of Jesus, "This is he of whom I spake, he that cometh after me is preferred before me; for he was before me." It is also written that

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

This is he of whom I said, After me there cometh a man which is preferred before me; for he was before me.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove and it abode upon him.

And I know him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw and bare record that this is the Son of God.

Again the next day after John stood, and two of his disciples;

And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

These are strong testimonies which John bore that Jesus was the Christ, the One who was mightier than he, the latchet of whose shoes, he said, he was not worthy to unloose, and who should baptize the obedient with the Holy Ghost and fire.

WE are informed that a difference of opinion has arisen in a theological class as to the meaning of the words spoken by the Lord to Adam, viz: "In the day that thou eatest thereof thou shalt surely die."

Some of the class, our informant says, appear to think that the Lord meant that if Adam partook of the forbidden fruit he would die spiritually. Others appear to think that the Lord had reference to the death of the body, and the day spoken of was a thousand of our years, this being the length of one of the Lord's days.

The Prophet Alma, speaking of the fall of our first parents, says:

And now we see by this, that our first parents were cut off both temporally and spiritually, from the presence of the Lord; thus we see they became subjects to follow after their own will.

Now behold it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness;

Therefore as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from this spiritual death;

Therefore as they had become carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state.

It is clear from these words of the Prophet Alma that the fall of man brought upon mankind a spiritual as well as temporal death.

APOSTLE PAUL TO THE PHILIPPIANS.

LET this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God.—*Philippians, II. 5, 6.*

Saint Paul,

DEAR BROTHER:

Hast thou not been unwisely bold
Man's destiny to thus unfold.
To raise, promote such high desire,
Such vast ambition thus inspire?
Still, 'tis no phantom that we trace—
Man's ultimatum in life's race;
This royal path has long been trod
By righteous men who now are Gods:
As Abram, Isaac, Jacob, too,
First babes, then men—to Gods then grew.
As man now is, our God once was;
As now He is, so man may be,
Which facts unfold man's destiny.
So John asserts: "When Christ we see
Then we like Him will truly be;
And he who has this hope in him
Will purify himself from sin."
This object grand, who keep in view,
To folly, sin, will bid adieu,
Nor wallow in this mire anew;
Nor ever seek to graft his name
High on the spire of worldly fame;
But here his ultimatum trace—
The head of all his spirit-race.
Ah, well, that taught by you, dear Paul,
Though much amazed, we see it all;
Our Father, God, has ope'd our eyes,
We cannot view it otherwise.
The boy, who like his father's grown,
Has taken only what's his own;
When son of man has man become
He 'gainst no law of nature run.
A son of God, like God to be
Would not be robbing Deity:
"And he who has this hope in him
Will purify himself of sin."
You're right, Saint John—supremely right,
Who e'er essays to climb this height
Will cleanse himself of sin entire,
Or else 'twere useless to aspire.

BRIGHAM CITY, January 11th, 1892.

S. L.

THERE is no slight danger from general ignorance; and the only choice which Providence has graciously left to a vicious government, is either to fall by the people, if they are suffered to become enlightened, or with them, if they are kept enslaved and ignorant.

TOPICS OF THE TIMES.

Condition of Affairs in Salt Lake—Change of Feeling Towards the Saints—The Home Rule Bill.

THE municipal election for Salt Lake City is close at hand, and it appears that the plotters who were successful in capturing its control in February, 1890, are making their preparations to perpetuate their power at this coming election. This city is in a terrible state. The people are patient and forbearing, or they would not endure such a condition of affairs. The taxes that have been paid are simply enormous, and there is very little improvement to show for the money that has been spent. The streets have been so unsafe because of footpads, that a reign of terror has almost existed; for after night no man has been secure against robbery. Brutal assaults have been committed upon citizens, and sometimes in the most public places, and the police have seemed to be powerless to prevent these occurrences. A new captain of police has been appointed lately, and, to his credit it must be said, these night attacks upon persons in the street have not been so frequent.

Our city presents a wonderful contrast in these respects to the city of former times. Liquor saloons flourish as never before. Deeds of violence are more common than they were ever known to be; and vice in almost every form abounds. It might be thought that decent people would become so disgusted with this condition of affairs that they would unite and by their votes effect a change. But many of the people of this city are very timid. They stand in fear of the bosses of the so-called Liberal party. We may, therefore, have to bear two years more of evil administration of the city government.

We need not despair, however, on this account. We shall outlive these bad conditions. If the Latter-day Saints will only preserve their integrity and keep aloof from the cor-

ruptions which prevail, the day is not far distant when the value of their methods, of their honest administration of government and economical use of funds will be known and appreciated. The principles which God has revealed to the Latter-day Saints, and which they are endeavoring to make practical in their lives, are eternal truths. They cannot die. The people who practice them will have their influence in the earth, and will have power. In former times such people were killed off. That was Satan's method of disposing of them and asserting his sway over mankind. But in our day the promise is that the Saints shall have the great honor of maintaining, establishing and making triumphant in the earth the principles of righteousness. The warfare is a mighty one. Satan will not yield an inch of ground without a severe struggle. Those under his influence seem determined not to yield, notwithstanding they are fighting a losing battle. But the Latter-day Saints are gaining ground and should feel encouraged. Let them survey the field which we have traversed and this will be plain.

It is remarkable how fully the Lord has fulfilled His promise which He has made to His Saints concerning softening the hearts of the people towards them. A great change has been effected in this respect. Men's hearts have been softened in an extraordinary manner. They look upon the Latter-day Saints in a very different light to that in which they viewed them a few years ago. Then a wave of prejudice, of hatred and determination to destroy seemed to pass over the nation. To all human appearance, it seemed as though we should be the victim of this blind passion. But now the Latter-day Saints are looked upon with other eyes. A different feeling has taken possession of the public mind.

MUCH excitement has been created in Salt Lake City by the introduction of a bill into the Senate by Senator Faulkner, of West

Virginia, and into the House of Representatives by Delegate Caine, which, among other things, proposes to abolish the Utah Commission and to give the election of officers now appointed by the federal administration to the voters of the territory. This bill has called forth a world of comment; and many of those who are opposed to us have alleged that the measure had been prepared by the Church or some of its adherents, and that it was intended for the entire benefit of the Latter-day Saints. It is difficult to tell why such an idea as this could gain ground; for under the changed conditions which now exist in the territory it certainly is not a measure that would be of any particular benefit to our people; in fact, it is probable that had they been consulted they would have been opposed to its introduction at the present time. So far as the members of the Church are concerned, I have the best of reasons for believing that it was as much a surprise to them as it was to their opponents, as they knew nothing about the bill nor that it was the intention to have such a bill. I suppose it was prepared by the Democratic committee and was viewed by its members as a measure that would be favorable to the interests of the territory and the success of their party. They have had the idea, doubtless, that there was no immediate prospect of the territory being admitted as a state, if for no other reason than that President Harrison, it is thought, would not sign a bill for admission, but that if a bill of this kind could be introduced and be considered and become a law, it would be attended with many advantages.

Unless there are some strong reasons given to Congress, I scarcely think such a measure as this will find favor with the majority of both houses. It proposes a departure from long-established usages, and members will be likely to think there is no good reason why such an anomaly should be created at this time. Utah has been a territory and subject to territorial conditions for upwards of forty years, and members of Congress may think that the conditions that have prevailed

should remain unchanged until the territory is admitted to the Union as a sovereign state.

Upwards of thirty years ago a bill proposing to give to the voters of the territory the same powers that this bill embodies was introduced into Congress, but was not received with favor.

While it undoubtedly is a proper thing for the voters of the territory to have a voice as to those who shall fill the offices in their midst, it has not been deemed by any Congress a proper power to grant, and Utah and New Mexico have been compelled for upwards of forty-one years to submit to the territorial form of government, which does not admit of citizens having any voice in the selection of a number of the principal officers of the territory. In fact, in the case of Utah, instead of a disposition to enlarge the powers of the voters, the feeling has rather been to take away some of the powers which had been exercised without question in early days.

It seems strange that there should be such a fear on the part of some people concerning changing Utah from a territory to a state. Such a change would undoubtedly bring prosperity to the country and add to its dignity. Every citizen who takes any interest in national affairs would then have the opportunity of making his influence felt in national elections, and it would have an elevating effect upon all the people of the territory. There is something humiliating in the position of a citizen of a Territory. The badge of inferiority is placed upon him, and he feels it to a greater or less extent. It has a bad effect upon the rising generation, and takes away from them the interest they ought naturally to feel in national public affairs and national policy. Young men who grow to manhood under such conditions must feel the effect of this difference, and the effect is not a good one. It is altogether wrong and entirely unrepiblican for any system to prevail in any part of this Union which forces the citizens, young and old, to occupy a position where they feel indifferent concerning questions which affect their fellow citizens

in the states and the nation at large. There has, however, been a disposition to postpone the admission of Utah as a State. I think that the Latter-day Saints have justification for their indifference upon this subject, because if they were to manifest any anxiety their motives for dividing on national lines as Democrats and Republicans would be suspected. Already the charge has been freely made that the only object our people had in view in dividing on party lines was to gain admission as a state. Non-Mormons who have left the Liberal party and joined the Democratic and Republican parties have felt very timid concerning this charge, and, therefore, they have rather been opposed to the admission of the Territory, for fear that those who still remain as Liberals would claim that they were justified in their assertions that the making of Utah a state was the object the Latter-day Saints had in view in dividing. They seem to fear that the Liberals would say, "I told you so." These feelings, however, must wear away sooner or later. It is childish to yield to them, or to be influenced by them. Sensible men will soon see that they are standing in their own light when they refuse to favor the admission of the Territory as a state.

The Latter-day Saints have given to everybody the most reliable evidences of their sincerity in the move that they have made. They have taken this step in political matters carefully and deliberately; not for any sinister purpose; not to mask any design to get into the Union as a state, or any other hidden design, for that would be the worst thing they could do; but because they have seen that it was the proper thing to do under the circumstances and the time had arrived when it should be done. It would be contrary to the character which the people have gained in their years of organization for them to act with insincerity in a measure of this kind. What could they possibly gain by acting in that way? It would be the greatest of political blunders to do so, as the recoil would be most injurious. Whether our opponents be-

lieve this or not, they have no cause to believe otherwise; and if they would let common sense govern them in their judgment they would see that the people were thoroughly sincere and had no disposition to do wrong or to take advantage.

Whether Utah be admitted as a state or not is a question which gives the Mormon people but little concern. We have become so accustomed to the conditions which prevail under the territorial form of government that we no longer chafe under them. Of course we know we are deprived of many of the precious rights of freemen; but what is the use of fretting and becoming restive under this? We have done all we could to obtain a change, yet it has been without avail. Now we are content to await the development of events.

The Editor.

GLAD TO SEE EACH OTHER.

LORD NORTH'S memory is not revered by the children of those who hated him as the minister of George III. But he was a good-natured man, as the following anecdote shows:

Lord North and his parliamentary opponent, Colonel Barre, both became blind towards the close of their lives. The two were afterwards brought together on a certain occasion, when Lord North said, "Colonel, you and I have been at variance, but I believe there are now no two persons in the world who would be more glad to see each other."

RECOLLECTIONS OF THE PROPHET JOSEPH SMITH.

ELDER LYMAN O. LITTLEFIELD, who resides at Smithfield, Cache County, Utah, joined the Church in Clay County, Missouri, being baptized by Peter Whitmer, in 1834. He first saw the Prophet Joseph in Zion's Camp, in Missouri, that same year. Concerning his appearance he says:

"I was a mere boy, between thirteen and

fourteen years old, when I first met the Prophet. His appearance as a man won my reverence for him; but his conversation and public teaching—all attended by a power truly Godlike—established me in the faith and knowledge of his prophetic mission which strengthened with the lapse of years until he sealed his testimony with his blood in the jail at Carthage, in 1844."

This testimony he also bears of the Prophet:

"The Spirit of the Lord had previously testified to me, in the State of Michigan, that Joseph Smith was a Prophet of God, and when I beheld him at Salt River, where Zion's Camp was resting near Brother Burget's house, the spirit of truth furnished me with an additional evidence of his divine mission. I bear my testimony that he was a Prophet of God."

Brother Littlefield has kindly furnished us with a series of valuable and interesting sketches in regard to the journeying of Zion's Camp from Kirtland to Missouri, in which he gives some reminiscences of the Prophet, who was the leader in that memorable expedition. These articles will be published in later issues of the INSTRUCTOR.

ELDER THOMAS COTTAM,

whose home is in St. George, Washington County, Utah, first met the Prophet Joseph Smith, in April 1842, in Nauvoo, having emigrated there from England, his native country, where he received the gospel February 2nd, 1840. Brother Cottam states that the Prophet's appearance when he first saw him was just what he had previously conceived it to be—that of a noble, fine-looking man.

"My testimony of him is that he was a true Prophet of God, raised up in this last dispensation of the fullness of times, and that his sayings and teachings are true and faithful, and that he sealed his testimony with his blood."

Of his recollections concerning this great man, he adds:

"There are some things that are, as it were,

engraved on my memory. One is particularly so. In Nauvoo I lived near Brother Caspar's on the creek, about a mile and a half from the Temple. Accidentally going into the city on that fatal day, the 27th of June, I met Brothers Joseph and Hyrum with others of the brethren and a posse of men on their leaving Nauvoo for Carthage for the last time. His appearance and demeanor conveyed plainly to my mind that he realized he was going as a lamb to the slaughter. I should judge his feelings to be similar to that of the Savior when he uttered these memorable words: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!'"

"As I was on guard in and around Nauvoo I did not see the bodies of our honored dead after they were brought home, but I recollect the feeling that came upon me when I just heard of their death. 'Can it be possible! can it be possible!' I repeated in my mind; 'well, I shall have to go back to England.' But it was only temporary, for I soon realized that there would be a leader for the people. Even some of the disciples of Jesus thought momentarily that they would have to return again to their fishing."

ELDER WILLIAM E. JONES,

of Gunlock, Washington County, Utah, was born in Buckley, North Wales, April 6th, 1817, and joined the Church in his native land, June 27th, 1841. He reached Nauvoo on the 11th of April, 1842, and for the first time saw Joseph Smith on the Sunday after his arrival. The following he gives as his testimony and recollection of the Prophet:

"It would be impossible for me to describe my impressions when I first saw him. I knew that he was a Prophet of God before I saw him, and I felt thankful to God that I was permitted to see and hear him. On the day I was baptized I received a testimony that Joseph Smith was a true Prophet, and

that the Church I had entered was of divine origin.

"I was not intimately acquainted with the Prophet, but I have many times listened to his inspired words; and I never shall forget the words he spoke on the first Sunday after I came to Nauvoo. The Temple was built a few feet above the ground. While preaching he pointed towards it and said, 'The Lord has commanded us to build that Temple. We want to build it, but we have not the means. There are people in this city who have the means, but they will not let us have them. What shall we do with such people? I say damn them!' and then he sat down. On the following day several persons came forward with their means, and this averted the curse which would doubtless otherwise have followed them."

ELDER WILLIAM FAWCETT,

now residing in St. George, Washington County, Utah, and whose native town is Malton, Yorkshire, England, where he was born December 13th, 1814, embraced the gospel on January 1st, 1840. He saw the Prophet Joseph for the first time on the 12th of April, 1843, at the steam-boat landing in Nauvoo. Speaking of the Prophet's appearance and character, he says:

"His appearance was that of a fine, portly gentleman, six feet high, weighing about two hundred pounds. He was pleasant and kind. His character was unimpeachable among the Saints. They loved him and he loved them.

"My testimony of Joseph Smith is that he was a Prophet of the living God, and held the keys of the Holy Melchizedek Priesthood, and of the everlasting gospel to this generation; and that he saw God and His Son Jesus Christ, and talked with them, and also holy angels who ordained him to this Priesthood, and talked with and called him to establish God's Church upon the earth again in our day. I know these things are true by the testimony of the Spirit given unto me.

"My heart has been made glad by the sayings of the Prophet many times, in fact whenever I heard him. When Joseph was kidnapped in Dixon, his brother Hyrum called for volunteers, and I volunteered to go to rescue Joseph. I felt willing to lay down my life for him. I loved him, and have ever believed that that offering of mine was acceptable to the Lord. I recollect Joseph was preaching one day out doors to a large congregation. When he said, 'I understand that a man in the meeting has offered a thousand dollars for my head. I wonder if he will get it!' and then he kept on preaching."

SISTER MARGARETTE MCINTIRE BURGESS,

who now resides in St. George, Washington County, Utah, relates the following incidents concerning the Prophet:

"My father, William P. McIntire, lived in Nauvoo, on the corner of Main and Parley streets. He was a near neighbor to the Prophet, and a true and loving watch-guard for him in times of trouble.

"The Prophet Joseph was often at my father's house. Some incidents which I recollect of him made deep impressions on my child-mind. One morning when he called at our house, I had a very sore throat. It was much swollen and gave me great pain. He took me up in his lap, and gently anointed my throat with consecrated oil and administered to me, and I was healed. I had no more pain nor soreness.

"Another time my older brother and I were going to school, near to the building which was known as Joseph's brick store. It had been raining the previous day, causing the ground to be very muddy, especially along that street. My brother Wallace and I both got fast in the mud, and could not get out, and of course, child-like, we began to cry, for we thought we would have to stay there. But looking up, I beheld the loving friend of children, the Prophet Joseph, coming to us. He soon had us on

higher and drier ground. Then he stooped down and cleaned the mud from our little, heavy-laden shoes, took his handkerchief from his pocket and wiped our tear-stained faces. He spoke kind and cheering words to us, and sent us on our way to school rejoicing. Was it any wonder that I loved that great, good and noble man of God? As I grew older I felt to honor and love him, for his mission to earth in restoring the gospel of our Lord and Savior Jesus Christ.

"I will relate another incident which occurred. Joseph's wife, Sister Emma, had lost a young babe. My mother having twin baby girls, the Prophet came to see if she would let him have one of them. Of course it was rather against her feelings, but she finally consented for him to take one of them, providing he would bring it home each night. This he did punctually himself, and also came after it each morning. One evening he did not come with it at the usual time, and mother went down to the mansion to see what was the matter, and there sat the Prophet with the baby wrapped up in a little silk quilt. He was trotting it on his knee, and singing to it to get it quiet before starting out, as it had been fretting. The child soon became quiet when my mother took it, and the Prophet came up home with her. Next morning when he came after the baby, mother handed him Sarah, the other baby. They looked so much alike that strangers could not tell them apart; but as mother passed him the other baby he shook his head and said, 'This is not my little Mary.' Then she took Mary from the cradle and gave her to him, and he smilingly carried her home with him. The baby Mary had a very mild disposition, while Sarah was quite cross and fretful, and by this my mother could distinguish them one from the other, though generally people could not tell them apart. But our Prophet soon knew which was the borrowed baby. After his wife became better in health he did not take our baby any more, but often came in to caress her and play with her. Both children died

in their infancy, before the Prophet was martyred.

"I cannot describe my feelings as I beheld his lifeless remains when my parents took me to look at him and his noble brother, Hyrum. But they may be more easily imagined than described."

SOME STERN FACTS.

How oft the soul is led by passion blindly
To snap the chords of bliss!

How oft the tongue, by speaking words unkindly,
Breeds wrongs beyond redress!

The half of all our troubles are invited;
We thrust the good aside,
Then blame the world that we are wronged or slighted,
When self we should deride.

The brightest dream we ever had of pleasure
Is but a glimpse bestowed
Of blessings ours no mortal ken can measure,
Within the gift of God.

Yet, shall we hope to reap the benediction
Of joy for evermore,
And still, by acts of stubborn dereliction,
Bar Mercy's open door?

There is no sense in false and strained endeavor,
To shelter in the thought
That those the world delights the most to favor
Have most of mischief wrought.

The soul is tuned to deeds of love and kindness
By heaven's wise decree;
And if, with hardened hearts, we grope in blindness,
Our God from blame is free.

No noble mind with favor can regard us
For doing what is base,
Nor luck, nor fate, a straw, can e'er retard us
To fill an honored place.

There is no preappointment that consigns us
To wretchedness and woe;
There is no fiat that from hope confines us
That Gods or angels know.

We all are here to labor for salvation—
Our agency to test—
And best is he, in heaven's estimation,
Who serves his Maker best.

Then let each one resolve to help his neighbor
With blessings kind and good,
And blend our gifts, to crown with love the labor
Of common brotherhood.

J. C.

For Our Little Folks.

ENCOURAGE THE CHILDREN.

ENCOURAGE the children; don't censure too much;

'Tis debasing to be always scolded;
We train infant vines with such delicate touch,
Should not hearts be as carefully moulded?

Have patience, dear father, your boy, now so rude,

So thoughtless on every hand chided,
Will bless you some day, for the kind, cautious mood,
Which his wild youth successfully guided.

The follies, and notions and hobbies on which

His mind now so recklessly bent is,
Will change for realities wholesome and rich,
When he's passed from his teens to his twenties.

No matter how oft you are forced to repeat,
The lessons of wisdom and reason;
In the glad harvest time, will your joy be complete,
For the truth seeds you planted in season.

Fond mother, the daughter who worries you so,

With her frivolous fancies and teasing,
'Neath your wise, loving culture, like magic will grow

Into womanhood, useful and pleasing.

A strange, trying time, is this grand latter-day,

The children are vexed with temptations;
Satan doubles his forces to lead them astray,
In this greatest of all dispensations.

So parents must double their forces to guard,
Use every just scheme and invention;
Think nothing too trifling, nothing too hard,
If 'twill win a child's love and attention.

Dear father and mother, let prayer but enhance

All your counsel, and some day they'll heed it;

And grandma, and cousins, and uncles and aunts,

Encourage the children, they need it.

Lula.

HISTORICAL EVENTS.

LISTS of important events for December have been received from Laprele Spaftord, Tryphena Willden, Mary A. Ward, Emma C. Gardner, Lucy M. Robison, Mary Andrus, Mary Harper and Matilda Nielson.

IMPORTANT EVENTS FOR DECEMBER.

FURNISHED BY MARY ANDRUS.

1st, 1856, Jedediah M. Grant died at Great Salt Lake City.

2nd, 1825, Dom Pedro the last Emperor of Brazil was born in Rio Janeiro.

2nd, 1847, Solomon Hancock, a member of Zion's Camp, died.

3rd, 1753, Samuel Crompton, a great inventor was born.

5th, 1887, Eliza R. Snow (Smith), President of all the Latter-day Saints' Relief Societies, died in Salt Lake City.

5th, 1847, At a feast and grand council held at the residence of Apostle Orson Hyde, a First Presidency was chosen by the Apostles. It consisted of Brigham Young as chief, and, Heber C. Kimball, and Willard Richards as his counselors.

7th, 1842, Elder Orson Hyde returned from his mission to Jerusalem.

7th, 1850, The first branch of the Church, in France, was organized at Paris.

7th, 1889, Jefferson Davis, President of the Southern Confederate States, died.

8th, 1885, William H. Vanderbilt, the great American millionaire, died in New York.

8th, 1831, George Teasdale, now a member of the Twelve Apostles, was born in London, England.

13th, 1852, The Legislative Assembly of Utah Territory met for the first time.

14th, 1799, General George Washington, the first President of the United States, died at Mount Vernon.

- 16th, 1840, The charter of the city of Nauvoo became a law.
- 16th, 1773, Was the first day that a move of the colonists toward open resistance had been made.
- 17th, 1778, Sir Humphrey Davy was born in Cornwall, at Penzance, a small village.
- 18th, 1836, Apostle Brigham Young, was born in Kirtland, Geauga County, Ohio.
- 18th, 1833, A printing office was established in Kirtland, and the publication of the "Evening and Morning Star," was commenced.
- 18th, 1833, Joseph Smith, Sen., was ordained Patriarch.
- 19th, 1838, John Taylor and John E. Page were ordained Apostles.
- 19th, 1885, S. B. Guion, founder of the Guion Steamship Line, died in Liverpool, England.
- 20th, 1860, South Carolina seceded from the Union.
- 20th, 1839, Elder Samuel Mulliner and Alexander Wright arrived at Glasgow as the first Latter-day Saint missionaries from America to Scotland.
- 20th, 1848, Louis Napoleon was declared President of the New French republic by a popular vote.
- 22nd, 1790, Ismael a fortified City of the Turks in Bessarabia on the north side of the Danube was captured and forty thousand of its inhabitants—men, women and children were massacred.
- 23rd, 1805, Joseph Smith, Jun., the prophet of the last days was born in Sharon, Windsor County, Vermont.
- 24th, 1814, A treaty of peace was signed between England and America.
- 25th, 1776, General George Washington crossed the Delaware in a storm, and made a hurried march to Trenton, to surprise the careless British army there.
- 25th, 1832, Revelation and Prophecy were given through Joseph the Seer, on war.
- 25th, 1837, The first Conference of the Latter-day Saints in England was held in Preston.
- 31st, 1884, John Wycliffe, the greatest of "the reformers before the Reformation," died. Willard Richards was baptized by Brigham Young, at Kirtland, Ohio.

THE PRIZE WINNERS.

THE best lists of events for the last six months of 1891 were received from Mary Andrus, Big Cottonwood, to whom we have awarded the First Prize, "Life of Heber C. Kimball."

The Second Prize "Josephus,

Works," is awarded to Mary Harper, of Big Cottonwood, for the next best list of events.

Mary A. Ward, of Elba, Idaho, received the Third Prize, one year's subscription to the JUVENILE INSTRUCTOR.

GOD'S PAY-DAY.

THE following anecdote is commended to those who, "because sentence against an evil work is not executed speedily," persevere in wickedness:

"Look at my grain," said a scoffing farmer to a clerical neighbor. "I ploughed on Sunday; I planted on Sunday; I harrowed on Sunday; I harvested on Sunday; and I never had a better crop. What do you say to that?"

"I only say," said his companion, "that God doesn't settle all His accounts on the first of October."

THE LAPLANDERS.

THE country of the Lapps, or Laplanders, is the northern part of Norway, Sweden and Russia. It is very barren in some places, but there are many forests of such trees as grow in cold climates. In these forests lichens or mosses, also grow. These mosses are what the reindeer feeds upon.

The Laplanders live in huts or tents and dress in furs. The reindeer is their only domestic animal,

and it produces almost everything to supply their wants. Its milk and flesh are used for food, and its hide is made into clothing and used for making their tents and huts. The Laplanders are good fishers and hunters, and they sustain themselves partly by these pursuits.

The whole tribe of Laplanders number about 27,000. Among them all they own 400,000 reindeer, which

AN UNFORTUNATE INTERRUPTION.

WILLIE was asleep, and Dan was lonely. Willie is the minister's son; Dan is his dog. It was Sunday morning, and every one was at church but these two friends. It was warm and sunny, and they could hear the preaching, for their house was next door to the church.

"Dan," said Willie, "it is better



THE LAPLANDER AND HIS REINDEER.

they keep like we do cattle and horses.

The reindeer can travel very fast, much faster than a horse, and it can also go a long distance in one journey.

In the summer time the weather is very warm in their country, but it only lasts a short time. For several weeks during this warm season the sun does not set but shines continuously.

here than in church, for you can hear every word."

In some way, while Willie was listening, he fell asleep. Dan kissed him on the nose; but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise black face, and with one ear ready for outside noises.

Now, the minister had for his subject "Daniel." This was the

name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking, the name "Daniel" fell on his ready ear. Dan at once ran into the church through the vestry door. He stood on his hind legs, with his fore-paws close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel" again, the sharp barks said "Yes, sir," as plainly as Dan could answer.

The minister started back, looked around, and saw the funny picture. Then he wondered what he should do next; but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight towards his father and took Dan in his arms, and said—

"Please 'scuse Dan, papa. I went asleep, and he runned away."

Then he walked out with Dan looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could, but then he made a resolve, if he ever preached again on the Prophet Daniel, he would tie up that dog.—*Our Little Ones.*

—♦—
"NO!"
—♦—

A marriage service was strangely but fatally interrupted, recently, in Cincinnati. An intelligent lady was engaged to be married. Learning that her affianced was in the habit of

drinking, she kindly remonstrated with him, and received his solemn promise to abandon the use of liquor. She believed him, and appointed the wedding day.

The gentleman continued to visit his bride-elect; he also continued to drink, a fact of which she, misled by her trust in his word of honor, remained in ignorance until they stood side by side before the clergyman who was to marry them. His tell-tale breath, as he turned towards her, betrayed that he had been drinking.

There was but a moment wherein to decide, for the clergyman had begun the marriage service.

"Wilt thou take this man to be thy wedded husband?" asked the minister.

Faintly came the response—"No!" Surprised, the minister again asked the question. Clear and decisive, she said, "No."

Turning to her lover, she reminded him of his solemn promise. "You have broken it this morning," she said. "A man who violates his word of honor to her to whom he is engaged is one to whom I will not trust my happiness as his wife!" Friends, relatives, and the man himself, entreated in vain. She remained firm to her "No," Was she not right?

Boys and girls who want to become famous must remember that it is only by doing in the very best way the duties of today that they can ever hope to succeed.

TRUTH.

WORDS BY JAMES CRYSTAL.

MUSIC BY H. H. PETERSEN.

Almighty truth, what tongue can speak The heights and depths of thy domain! Where shall we go thy grace to
Thy pillars spanned the realms of space And arched the heav'ns from sphere to sphere; Thy pinions reach'd the higher

seek, And say our seeking was in vain? Before the great command went forth That void and
place, Where Gods on thrones of light appear. To wisdom's caverns deep and low, Where knowledge

darkness should depart: That in her or-bit mother earth Should on her glorious mission start,
flows from hidden springs, Born on by truth we yet shall go, To taste the bliss their presence brings.

A PECULIAR FUNERAL RITE.

THE Russian people are adherants to that religious organization known as the Greek Church. A short time since the Grand Duchess Paul, of Russia, died, and the funeral ceremony was conducted according to the ideas of that religious sect. Before the coffin was closed a document containing the following words was placed in the right hand of the corpse:

"We, by the grace of God, prelate of the holy Russian Church write this to our master and friend, St. Peter, the gate-keeper of the Lord Almighty. We announce to you that the servant of the Lord, Her Imperial Highness, the Grand Duchess Paul, has finished her life on earth and we order you to admit her into the kingdom of heaven without delay, for we have absolved all her sins and granted her salvation. You will obey our orders on sight of this document which we put into her hand."

COLUMBIAN EXPOSITION NOVELTY.

A PAPER published in Lima, Peru, states that the government of Guatemala, (Central America,) have appropriated \$120,000 to make an exhibit at the coming World's Fair, and the commissioners from that country have applied for two acres of space on the fair grounds for their use. It is proposed to reproduce an old palace of Guatemala Antigua, such as was built in the days when America was first discovered. Guatemala Antigua is said to be one of the oldest cities of the new world. The court of the palace will be surrounded with tropical trees, flowers and shrubs. Native men and women will be there engaged in their various avocations of life, and dressed in their home costumes. A band of native musicians will be present to play their musical instruments. These, with a fine exhibit of their products and manufactures, will make a sight thoroughly characteristic of the country.

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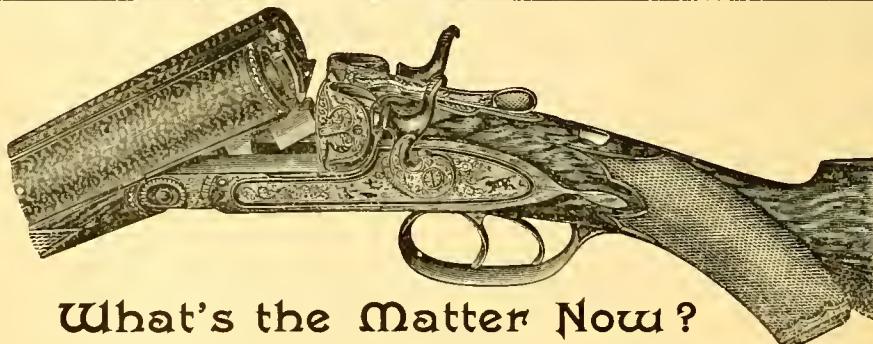
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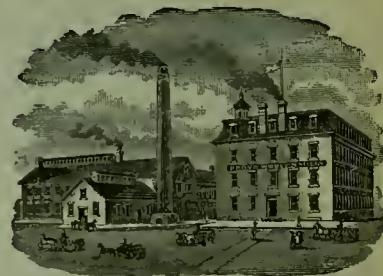
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